

The modern trades union, in its treatment of a "scab," only presents another example. The group also, by a majority, adopts a programme of policy and then demands of each member that he shall work and make sacrifices for what has been resolved upon for the group interest. He who refuses is a renegade or apostate with respect to the group doctrines and interests. He who adopts the mores of another group is a still more heinous criminal. The mediaeval definition of a heretic was one who varied in life and conversation, dress, speech, or manner (that is, the social ritual) from the ordinary members of the Christian community. The first meaning of "Catholic" in the fourth century was a summary of the features which were common to all Christians in social and ecclesiastical behavior; those were Catholic who conformed to the mores which were characteristic of Christians.¹

If a heretic was better than the Catholics, they hated him more. That never excused him before the church authorities. They wanted loyalty to the ecclesiastical corporation. Persecution of a dissenter is always popular in the group which he has abandoned.

Toleration of dissent is no sentiment of the masses.

101. Retreat and isolation to make new mores. Quakers.

In the stage of half-civilization and above there have been many cases of sects which have "withdrawn from the world" and lived an isolated life. They were dissenters from the world philosophy or the life policy current in the society to which they belonged.

The real issue was that they were at war with its mores. In that

war they could not prevail so as to change the mores. They

could not even realize their own plan of life in the midst of uncon-

genial mores. The English Puritans of the sixteenth and seven-

teenth centuries tried to transform the mores of
their age.
Many of them emigrated to uninhabited territory
in order to
make a society in which their ideal mores should
be realized.
Very many sects and parties emigrated to North
America in
the seventeenth century with the same purpose.
The Quakers
went to the greatest extreme in adopting dress,
language, man-
ners, etc., which should be different from the
current usages.
In all this they were multiplying ritual means of
isolation and of

¹ Harnack, *Dogwengesch** (3d ed.), I, 319.